1: Conzemius M-4, 5 (1921) 1932
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DELIVERY.—Only females are present at childbirth, the elder or more experienced ones acting as midwives. The methods employed to hasten delivery are in general very brutal, and they lead occasionally to the death of both mother and child. One of the befriended persons present severs the naval string with the aid of a sharpened piece of bamboo or a wood splinter, and then ties it with a cotton thread. In virtue of this act she will henceforth be considered as a blood relation to the newborn child and the latter's parents as well, and they call each other reciprocally *lapya* or *lakpya*. This corresponds loosely to the *compadre* and *comadre* system of the Ladinos. The *lapya* appears to have been limited in former days to the Miskito, but lately it has spread to the other tribes of the Mosquito Coast—Sumu, Rama, and Paya. The afterbirth is buried by one of the women as soon as it is expelled. The same is also done with the umbilical cord, in order to prevent pigs, dogs, or other animals from eating it up, which may result in sickness or death for the baby.

COUVADE.—Traces of the couvade may be observed among both Miskito and Sumu. During the first days of the newborn child the father will refrain from hard work and keep out of the bush. He will also abstain from certain foods and from salt and chili pepper. The mother also has to keep a diet. Exquemelin (Engl. edit.: 253) denies the existence of the couvade among the Miskito, but the actual facts have probably escaped his observation. This author states that the mother bathes her baby at the next river, wraps it up in a *cobalas* (=*kwala* "cloth") and then follows her usual occupation. According to my various informants the bath of the mother and the child is postponed until the third day after delivery. But the mother is considered impure for from one to two weeks longer. After that period has elapsed she may return to her husband, who prepares a feast with food and drink in honor of the baby and the *lapya*.

BIRTHMARKS.—Birthmarks (M. and S.: *wauki*) are ascribed by both tribes to the failure of the mother to obtain during pregnancy a certain article of food for which she had a vehement desire. The Indians supply, if possible, a woman *enciente* with any kind of food for which she may ask. If during that state she should have a craving for a slice of pineapple the husband will do his utmost to procure the fruit. Should the prospective mother learn that it is impossible to obtain it, and then thoughtlessly pass her hand over her head, breast, or arm, the child would be born in due time with the mark of a pineapple at the corresponding part of the body. A somewhat similar belief exists among the ignorant people in large areas in Europe.

A certain skin disease is found sometimes on the newly born child, and is known among the Miskito by the name *dus arbias* "gnawing of trees." Its origin is traced to the fact that the mother, while *enciente*,

2: Kirchhoff E-4 (no date) 1948
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Maize is believed to be unimportant except in the higher lands, e.g., among the *Ulua*. The *Jicaque* grow it as a commercial crop but do not use it extensively as food. Pineapples are important to the *Paya*. Chili peppers and opuntia, the latter used for raising cochineal, a dye-producing insect, appear to be recent introductions. Plants introduced by the Europeans vary in importance, but plantain is now one of the most basic foods of the region. Quantities of wild foods of all kinds form an important part of the diet.

Hunting.—The bow and arrow was once important to many tribes but has been partially or wholly replaced by the gun. The bow has not been reported from the Corn Islands. Spears or javelins were formerly used for hunting. Slings, traps, and snares were used prinicipally for birds. For the blowgun, see page 224.

LIST OF FOODS GROWN BY THE PEOPLE IN THE CARIBBEAN LOWLANDS:

AMERICAN ORIGIN:

- Sweet manioc.
- Bitter manioc.
- Maize.
- Pejivalle (pejibaye) palm.
- Sweetpotato.
- Eddoe (tania).
- Gourd.
- Pumpkin.
- Squash.
- Chayote.
- Tomato.
- Bean (red and black).
- Pineapple.
- Tobacco.
- Cotton.
- Achiote (*Bixa orellana*).
- Cacao.
- Peanuts.
- Papaya.
- Avocado.
- Guava.
- Chirimoya.
- Zapote.
- Coconut.
- Ussi.
- Ficus.
- Yam.
- Opuntia.
- Peanuts.

FOREIGN ORIGIN:

- Rice.
- Sugarcane.
- Coffee.
- Mango.
- Breadfruit.
- Tamarind.
- Citrus fruits.
- Plantain.
- Banana.

Hunting is exclusively a male occupation. Communal hunts lasting several days and hunting by torchlight have been reported. Dogs are used frequently to chase the game. Hunters may imitate the calls of animals, sometimes using bone whistles.

Fishing.—Women fish with hooks, which were originally made of bone. Men fish in groups of varying sizes. Fish are shot with the bow and arrow, speared with single- or multipronged spears, taken with traps of various types, or frightened so that they jump into canoes. Torches are used at night to attract the fish. Fish are poisoned by parties of men. Women and men whose wives are pregnant or menstruating cannot join such expeditions (*Jicaque*). Rotenone-bearing plants are crushed in the water above a weir from which the stupefied fish are removed.